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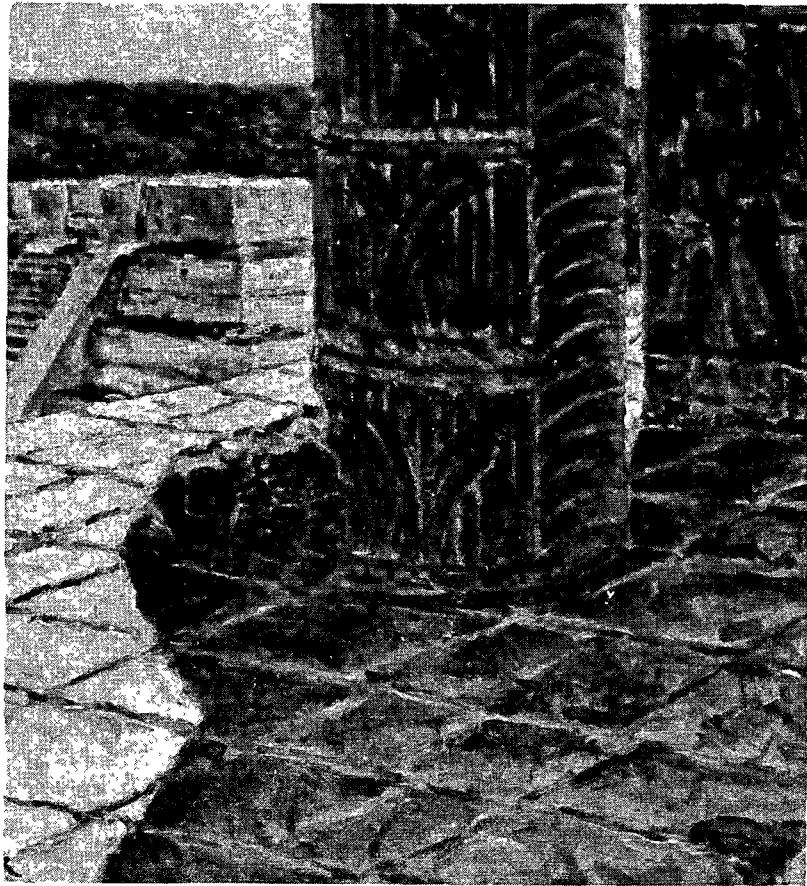
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THE MAYAN TEMPLE LECTURES

NUMBER SEVEN
YOUR HABITS

MAYAN REVELATION NUMBER 113

Beloved Centurion:

This is the last lecture lesson in this series. We sincerely hope you have gained ALL from it that it is intended you should. It has been rich in its endeavor to bring out the very finest qualities within you. I consider this series a character builder.

It would be with some regret that we leave this series were it not for the fact that your next Temple Lectures called THE MIRACLES is, we believe, one of the finest series we have yet produced for you in Mayanry. At the end of this Lesson you will find more about your next step upward on the path.

Many people have asked, what is the purpose of Mayanry? Is it psychology? Is it philosophy? Is it religion? And your answer to this, Companion, can be

found in these simple words: "Mayanry is the WAY to a richer, happier, more abundant life."

We now dedicate this lesson which takes up the subject of YOUR HABITS. Habits of living are great controlling factors in your life. Whether they be good or bad, they are all important in the far reaching effect they may have upon your life and the lives of others around you. If they are bad, it is all important that you master them before they master you. If they are good, you already know the benefits to be derived. In your home life, social life, and in business, your habits of living are important.

So read carefully and may the reading of this lesson be blessed, and may you grow spiritually and be a greater person spiritually, mentally and physically for having put into effect the instructions given you here.

Let us proceed now to your

SPECIAL MEDITATION

I realize that my path to mastery tomorrow is my way of life today. I now pause and look at the life patterns I have been building. Some of them have slipped in unnoticed till now when I pause to examine my course and try to see myself as others see me. I now dedicate myself to seeking and following the habits that will help me most in realizing the mastery of my life.

HABITS AND MASTERY

In the closing lesson of this series let us consider the matter of habits as a key to mastery. Our present habits are either unlocking the door or closing it yet more tightly. We must discover which, and make whatever change and adjustment may be needed. Wrong habits would keep one from his goal whatever else he might do, and right habits would tend to bring everything else into line for the purpose desired. Habits are, of course, the details that add up to personal life.

We are not now necessarily thinking of habits that are really coarse and evil, for if you were a victim of them the chances are you would not now be seeking complete mastery of life. We are not even thinking so much of questionable habits just now, for a seeker for mastery would probably have mastered them already.

We are merely thinking of the habits that get in the way of one's progress, that are not in line with such a purpose as we are considering here, and that may have seemed so innocent or insignificant that they have gone unnoticed and unattended to thus far. Small foxes destroy more vines than large ones do, and small forces break down more walls and undermine more foundations than those that announce themselves by their violence and power.

We are also thinking of the whole matter of habit as an asset and aid in the quest for the highest and best. The sum total of one's habits is his personality. He is what his habits have made him. Wherever he is to arrive in the future, his habits will do much to take him. They are his inner self showing through. In his personal world they are the forces of destiny.

The master is invariably a person of good habits, for he represents the qualities that have made and now proclaim him to be a master. They are the basis of the good taste, good manners, and good judgment which are his quality labels. He is a superior person and will not ape the shallow customs of his time. He is not a trailer but a trolly. He does not conform to poor fads, but makes better ones.

He has serious business in the world and cannot be loaded down with excess baggage. Therefore he asks not whether everybody is doing a thing but whether it is worth doing. He is living and working with a long-time purpose in view. He is looking beyond the present moment, day, and year, so he is not concerned with passing fancies unless they happen to include something of real value and significance.

It may not always have been so with him. The chances are he has reached his present way of life by long effort to live in such a way as to make it possible. Among the masters of the world a surprising number would be found to be people whose progress began with a battle and a victory at the point of habit. The Confessions of St. Augustine would indicate a case in point. Such people, and they have been many, have followed right habits by will power while they became more and more easy, and finally seemed the normal thing to do.

The first thing in running a race is to get rid of any needless impedimenta. One contending in a speed contest does not wear heavy boots, and one trying to make a high jump record does not don a coat of mail for the occasion. Why carry a bag loaded with scrap iron when you have a long way to walk? The candidate for mastery is, as concerns his habits, like one who buys a field for cultivation and knows the first thing he must do is to clear away the weeds.

The habits conducive to mastery are not mere mannerisms, but ways of living life at its best. They will not make you queer. They will only eliminate any queerness the following of thoughtless ways may have developed in you. When shallow people call you queer for having good taste and following wise ways rejoice and be glad, for that will be a sign that you are succeeding.

George Washington and many others have drawn up little lists of rules they followed and found helpful in the cultivation of helpful habits. Probably the best ones are found in the Book of Proverbs, the Ten Commandments, the Golden Rule, and the so-called Great Commandment. Such things will at first serve as a chart and compass for the long ascending progress. Later they will become automatic. Still later who knows but you may be writing your own, and even supplying good rules of habit to others who seek them?

HABIT AND THE FLESH

Habits rise from actions of the will, or the lack of it; but many of those we most need to watch are activated by some physical urge or appetite. The desire for food, for instance, is a normal and necessary one for it prevents our overlooking the matter of nourishment for the body; yet if that appetite is allowed to become dominant, it leads to the intemperance of gluttony. So it is with every bodily urge. It becomes an evil if it gets out of control.

The flesh is insistent. It does not care what happens to the spirit or to

our efforts to gain some goal of destiny. It cares only for what it wants at the moment, and unless it is kept on the leash it goes right on wanting after it has been supplied. For instance, if allowed to it will lead one when he has gained all the wealth he can honestly to move over into the area of dishonesty and continue as a game what he once did as a necessity.

Not only does the body, like an overgrown child, need wise control; but we owe it control as an obligation. Unmanaged, it becomes a liability; but it is a hallowed thing, a wonderful possession capable of high service if so used and directed. IT IS A HOME, THE DWELLINGPLACE OF THE SOUL.

Most people spend much of their time and strength trying to acquire nice homes and keep them in good condition. They are proud to have comfortable and attractive houses, and they take pleasure in keeping them clean, orderly, and pleasing. They would feel disgraced to know their homes were dirty and neglected, even if no one else knew it. They avoid inviting into them any who defile them in any way. So much do we honor the houses we live in.

The body is a house too, not only a house but actually a shrine, for St. Paul has called it the temple of the holy spirit. Living in a temple imposes an even greater obligation than does living in an ordinary house, not only to allow no unclean thing to enter it, but also to order our lives to conform to the fact that we dwell in a holy place. SINCE THE BODY IS A TEMPLE, IT IS TO BE REVERENCED.

The body is another thing that requires us to keep it in order and allow no appetite or habit to injure it, dull it, corrode it, or in any way render it unfit for efficient use. It is a tool, the instrument through which we must express the impulses of the spirit and the ideals of the mind.

See how careful a good workman is to have the best tools he can get and to keep them in the best possible condition. That is what the good craftsman of destiny does with the body God has given him. He quickens its powers with training, refines its actions with self-respect, and keeps it fit with obedience to God's laws of conduct. Who, however skilled and capable he may be, can do good work with a dull or rusty tool? The instrument must match the motive and the skill.

These are times when it is very easy to do otherwise. Seeing a drunken man, Emerson once remarked, "Behold the wreck of what was born to be a god!" If Emerson were walking our streets, or traveling our roads, or attending our social and business gatherings today, he would have a great deal of remarking to do.

Have you admitted tobacco, alcoholic liquor, narcotic drugs, highly seasoned diets, or deleterious or excessive habits of any kind into your life? Before traveling with them further learn honestly and really what they are doing and will do to your body and its powers, and therefore to your power to express the pattern in your soul. Do not bow to the misleading advertisements you see or the social drifts in which you find yourself. THINK IT OUT FOR YOURSELF AND DO YOUR OWN DECIDING. Before any help can come to you, a burning desire on your part must come first. This is the first step towards SELF MASTERY.

We are told in Holy Writ that a time will come when we must give an account of the deeds done in the body. Even more might be said. We give such account

every day we live. What we are at the close of each day is the result of what we have done up to that time. Our lives are themselves the ledger pages with all the credits and debits written down in the conditions we have brought about as the result of our deeds. Our unwisdom is entered there in the red ink of damage, and added up to the degree in which we are less than we might have been.

AS A MAN THINKETH AND DOETH

An old adage we used to hear and heed ran something like this - "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a destiny." It is true that we first do what we contemplate, then we become what we do. Life is a bundle of habits and their results. A good person or a bad one is simply one in whom GOODNESS or BADNESS has become a habit. That was what the wise man meant who said long ago that as a man thinketh in his heart so is he, for as a man thinketh he also doeth. Everything from a wild flower to a star is the realized pattern of a thought, a thought that became a creative habit.

A chemist can analyze a compound telling exactly what is in it. What is in it did not come there by chance. It was put there. The compound is simply a combination of the elements that have been introduced into it. Life too is a compound resulting from what has been put into it. An analysis would show what they are, and anyone knows how they got there.

On the other hand, a chemist can take the pattern of the formula for a compound he desires to produce and mix into it exactly the elements to produce the proper result. That too can be done in the living of life. One who wishes his life to grow into a given pattern needs only blend a mixture of the elements that will make that kind of a life. A compound is a planned synthesis, and so is a life if it is lived by one with the qualities of a master. The result of just throwing this and that together in a haphazard way is not worth taking seriously.

Habits are constant. We always have ours with us, whether we think of them or not, and they are always building the new selves we are to become. If there were a mirror in which we could see the reflection of our lives instead of that of our faces, we would know at any given time what our habits are making of us day by day. Of course we can apply no such visual test as that. We can determine what is happening only by watching our inward and outward lives. We can at least tell at any given time whether we have gone downhill or uphill since we last took account.

It is like the eroding effect of constantly blowing sand in the air or the wearing effect of constantly running water. It is estimated that the never-ceasing flow of water over Niagara Falls has worn the rock back a considerable distance in the course of the centuries. In places the Grand Canyon of the Colorado River is a mile deep and fifteen miles wide. This yawning gap in the earth and stone is not the work of any sudden stroke of natural or human forces. It is mostly the work of the little river at the bottom running tirelessly on through the ages. That gives an idea of what can happen when a force, though slight, is constant; and the force

of habit is.

It works the other way too. A force constantly building something up can work wonders also. For instance, not so far from the Grand Canyon is the Petrified Forest where scattered over the ground and buried under it for some two hundred and fifty feet lie vari-colored logs of stone. Ancient trees were buried in the sand by the flowing of a long forgotten river down a long vanished slope toward the sea. Probably the whole area was for a long time buried under the sea itself. There, under the sand as the wood cells decayed, their spaces were filled with mineral elements of various kinds and colors until the entire pattern of the tree was built up in stone. This took a long time, but constant building did it. In some such way, over lesser periods of time, our habits are building up our selves of the future.

Long ago on the wall of a college room used for religious meetings the writer used to read the challenging words, "Remember that what you are to be you are now becoming." That can be a rather soul-shocking realization to make, but whichever way it points it is a true one. We are not suddenly going to turn into something different.

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

So a key to mastery is the kind of habits that make for mastery, and he that ruleth his own spirit is greater than he that taketh a city.

HOW HABIT DEVELOPS

Perhaps a glance at how all this takes place will help to make it more real and meaningful. The study of habit has now become almost an exact science. Let us look at some of the conclusions reached concerning it.

In the days when the scientific study of habit was just beginning we were told that it is the result of the making of brain paths. The idea was that a thought, word, or act, all of which are parts of the same process, tended to scratch a little trail somewhere in the cortex of the brain. Every time the thought, word, or act was repeated, the trail was dug a little deeper, and finally it became a kind of path, something perhaps like a rut that was hard to get out of. Thus, it was said, action developed into habit and habit into destiny.

That was getting at the general idea, though it could not be a very accurate description of the process. In time it was realized that no path could be made through a part of the brain, but that whatever happened had to happen to individual cells. So they came up with a refined version of the brain path idea, one we might call the phonograph record theory.

This theory was that each of our well-nigh countless brain cells is like a blank phonograph record. Any mental experience engraves itself on one of them, and this record is then filed away in the spacious mental storehouse. When perhaps years afterward, a similar circumstance will set it playing again; but the thought or impulse becomes more easily repeated after every playing, the tendency growing stronger

as the groove wears deeper. Whether or not this is an accurate and complete description of the process, something of the kind undoubtedly does take place.

Some of the masters in Eastern countries claim to have it figured out as a more or less fixed mathematical ratio. They say that every time we do a thing it becomes four times easier to do again, and that every time we fail to do a thing it becomes four times easier to neglect it the next time. If this is true, and it must be at least approximately so, to do a wrong thing is a grave unkindness to one's self, and to do a right one builds up power something like computing compound interest. If you have ever seen anyone caught in the net of a long-standing bad habit and trying to free himself, you have seen how true it is that the power of habit is cumulative and that it builds itself up at such a rate that it is increasingly hard to break or even to disregard a single time.

The writer was once asked to go to the office of the president of a manufacturing company in a certain city to find the executive just beginning to recover from an all night round of drinking. He was a pitiful picture to see. He did not know where he had been. The sixty dollars he had in his pocket when he left his office the night before were missing. Five liquor dealers had already called him to say they had loaned him money.

"Why do I do it?" he moaned. "I don't want to, and I try not to. But when I get tired or discouraged I mean to take just one drink, and this is what always happens."

To the end of his life all his efforts to break the habit were futile, even when the doctor told him he must. The power of the habit had built up too high in its inexorable ratio of growth.

Fortunately the ratio holds good for right habits as well as for wrong ones. We wonder at the wretchedness of the victims of bad habits, but over against it is always the triumph of those who, through good habits, have risen to success and happiness - perhaps even to mastery.

So habit will hold you back from your goal, or it will carry you toward it. You have to make the choice of directions, and try to select the things that will help you in the effort. Master souls all have that to do. As John Oxenham has said:

"To every man there openeth
A way, and ways, and a way.
And the high soul takes the high road,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go."

Each of us belongs to one of these three groups today, but he can have changed to another one before tomorrow.

THREE CRITERIA

Let us close this lesson and series of lessons with three principles that may help you in the matter of choosing and maintaining the kind of personal habits that will help you most in the attainment of the mastery of life. Following these standards of measure you will not be shooting in the dark. Of course you may discover other principles that will help you also. By all means do so if you can, for a master must know how to choose, select, and decide upon things for himself. Building some good criteria of your own would indicate that you are developing the ability to go forward under your own power, which is exactly what it is the intention of this course to bring about.

FIRST, build your habits on a basis of self-respect and respect for others. Most of the mistaken living and the ruin it causes come from failure at one or both these points. Self-respect demands that you have integrity and honor it, that you will be careful not only what kind of person people may think you are but even more of what kind of person you know you are.

Think of others who impress you, whose good qualities command your high regard. What do you respect in people, and what should you respect in them? Try to have similar qualities yourself. Often look yourself over as if you were another person. Do you like what you see? If not, consider how to improve it, but at any rate learn to judge yourself as you judge others and to possess the best of the qualities that give others their worth. No, not merely imitate someone else. Try to acquire his good qualities in your own right.

By respecting others we mean to deal with all people, whoever or whatever they are, not as machines or lower animals, but as persons with feelings, rights, and dignity. This would solve most of the problems of relationship rising in the confused and baffling life of the world.

SECOND, act not for the moment but for life, and even for eternity. It has been said that one cannot so much as move a finger without disturbing the atmosphere around the farthest star. It may be said with perhaps even more truth that one cannot utter a thought or perform an act without not only affecting his entire life but also the lives of many others both today and in the far future.

Trying to act for some immediate advantage may only result in ultimate disadvantage. That was discovered by the man in the story who killed the goose that laid the golden eggs. Your little temporary present interest if acted upon may prevent you from developing into the kind of person who could measure up to your greater long-time interest. A master looks beyond the present situation and considers the effect of what he does on the complete one of which it is a part.

THIRD, cultivate the way of life that will mean most not only to yourself but to others. The world is always looking for guides to courage and happiness, and it never has enough. It is always looking for personalities to admire and imitate, and it never has enough of them either. Whatever people may say, the thing of all things they would rather see is a person they can look up to and take as an example.

That is a large and important part in the work of a master, just serving as a demonstration of mastery so others may better see how to go about it themselves.

That is especially true now when the world is so confused and groping. The world is not standing over you with a club, grudging you everything you get. IT IS KNEELING AT YOUR FEET, HOLDING UP TIRED HANDS TO IMPORE YOUR HELP.

Nothing of this kind you do will be wasted. What you do for your age you will be doing for yourself. One of the best and most dependable rewards we ever get for what we do is the privilege of seeing ourselves reflected in the lives of others, especially if the image is one of which we can be proud.

A habit is like a circling wave of water. We know where it starts but we cannot know where or when it will end, for it will not stop until it reaches some shore of time or eternity. To learn right habits from some and exemplify them to others sets up a chain reaction to the effect of which there are no limits.



As we come to the end of this series, I am going to make a request. This is for your benefit as well as the benefit of your instructor. I would like for you to use the attached blank form to write your impressions of this Temple Series which has covered the titles listed below:

Your Prayer Life
Your Meditation
Your Reading

Your Associations
Your Self-Expression
Your Service

Your Habits

We would like to know in what ways you feel it has benefited you, in what manner you have felt the influence of this series on your life. Has it helped you in your home life? Has it helped you to overcome selfishness? Do you have a stronger desire to help others? Do you feel you are a better person? Please understand that it is not absolutely necessary that you do this, but we are interested in you and in your progress, and we feel you are equally as interested; otherwise, you would not be sharing with us the good things Mayanry has to offer.

YOU are a person who does not want to go backward, nor do you want to stand still. YOU want to go on, ever onward and upward, and the more we know about you and your progress, the better able we are to help you in those things which you are striving to accomplish and achieve. We want you to feel close to us. We want Mayanry to help you solve all of the problems in Your Life. We want you to be happy.

Remember to send your written prayers to the little Chapel. So many prayers that have reposed there have been answered, it is indeed a blessed room. When we write a prayer, we concentrate upon it; and the very act of writing necessitates concentration. It's GOOD to WRITE your prayer. Our little Chapel is YOUR prayer room. Mayans from coast to coast and in other countries pray for all Mayans. Be comforted in this loving thought.

And now let us pray together as we say the words of our

MASTER PRAYER

Our Father, we ask Thee to help us wisely and rightly use this one more key to mastery. Help us when we attain to use our privilege with a gentle justice like unto thine own. Let us be grateful not only for the attainment, but also for the struggle that made it possible, and let the measure of our mastery always be the good it enables us to accomplish. Amen.

God Bless You,

Your Class Instructor.



It gives me great happiness to announce the new Series, which will begin with your next lesson - The Temple Lectures called THE MIRACLES. In the first lesson of this Series you will find

THE SEVEN MAGIC WORDS

Think	Learn
Do	Seek
Dream	Believe
Pray	*Master Prayer

May your new Series be a benediction unto you!

THE TEMPLE LECTURES

SEVEN KEYS TO MASTERY

Subdivided Into

Each of the Following Lecture-Monographs:

1. YOUR PRAYER LIFE
2. YOUR MEDITATION
3. YOUR READING
4. YOUR ASSOCIATIONS
5. YOUR SELF-EXPRESSION
6. YOUR SERVICE
7. YOUR HABITS

The following are my impressions and comments concerning The Temple Lecture Series, the Seven Keys to Mastery:

Signed:

Address: _____